8 AND 80 PINE STREET.

PUBLISHED BY A COMMITTE FOR THE METHODIST EPISCOPAL CHURCH, SOUTH,

\$2 A YEAR, IN ADVANCE.

VOLUME X.---NUMBER 1.

ST. LOUS, THURSDAY, JANUARY 5, 1860

Communications.

For the St. Louis Advocate. Time Rolls its Ceaseless Course." The glorious firmament bedecked with arry orbs, the majestic ocean and smiling arth had been but called into existence, and rmed from the dark chaos that covered all ings, when Time commenced its toils. The gile flower confidingly lifted up its tiny bask in the sun's rays; but it felt intericy breath, and the bright gem drooped s head and died. Birds car led their matin woods seemed the echoing of the igitsland; but their voices soon were hushed, na their forms lay dead and cold!

The child has grown to the aged man, bend-

smile benignantly a while, for darkness disshines forth in all of its glory. It is ever seven manite into a week, and time rolls on into amonth, and at last the year has sped shall no more be desecrated and profaued;

its course, and left us nearer the grave. A year has gone! To some it has been more shock the ear. The tumult of the pasone of happiness, for their paths have been sions shall be hushed, and every man shall strewh with Spring's first flowers. The beacon of hope has ever been before them, and by the blasting winds, catches the sound, and hierarchies of the universe, and shake the all nature echees, "Time ever rolls its cease thrones of eternity with the jubilee shout! less course." But, though barassed and wearied, though the troubles of thy heart

remember still, Behind a frowning providence He hides a smiling face. His purposes will ripen fust, Unfolding every hour; The bud may have a bitter taste

have been enlarged, frail, sorrowing mortal,

nother year has passed! It has sung-God Recping. As nature sings her requiem carefully and prayed earnestly over this with records of evil deeds. But was it not lege, as well as to members of both Conferno ant a twelvemonth ago? Did we not ensen, all of whom give it their hearty form bright plans for the future? But, slas! approval, and express a willingness to sup-The present finds as no better, and it may be port cordially any plan that will bust Forse. Horning beams upon happy and accomplish the object. The plan you prodarken the splendor of the suslight, we are to, be extricted out. We can not believe that no such acquaintances in the meeting as icu nand, and all the was an account and as a physician, we respectfully ask, to conversation on personal religious experitions of the Church, who feel as "abid- way, to repair the evil, and to regain his to conversation on personal religious experitions of the Church, who feel as "abid- way, to repair the evil, and to regain his to conversation on personal religious experitions of the Church, who feel as "abid- way, to repair the evil, and to regain his to conversation on personal religious experitions of the Church, who feel as "abid- way, to repair the evil, and to regain his to conversation on personal religious experitions." the irreads of the Onuran, who less an account way, to repair the evil, and to regain his the beneats which we have enjoyed; the beneats which we have enjoyed; the beneats which we have enjoyed; which are finally lost, whi The the changed beings of the past. We have too long neglected already. The Methodists for if the question were put to them, What littly ever and anon, are we almonished and district and

through every age," satis Earth catches up and of course reap the reward. the sound, and man cenoes that from the beginning it was so, and it will ever toil on and on, for eternity!

St. Louis, Dec. 21, 1859.

For the St. Louis Christian Advocate "Peace on Earth."

Though more than eighteen hundred years have elapsed since the Prince of Peace made his atvent into our world, heralded by the proclamation: "Glory to God in the highest, The innocent child, as he stands on the on earth peace and good will to men," the hershold of life, views with delight the earth presents at this day a dark picture. ale, and plucks the bright flower there, or habitations of eruelty. Its past history is Education," now appearing in the Nashville natches the tempting fruit here. He is written with wlood. Who can count the Advocate. Hear him! slenged with the butterfly—pursues it, and slaughtered victors that have found their "Until the M. E. Church, South, adopts not fields the least insect; but it lies cold last resting-place on the gory battle-fields, and fully inaugurates a plan of educating the full toring in his hand. The bright, joy- which are so thickly interspersed throughout many of our young men, called, as we beout to the changed. Sadness dims his clear our earth, making it one vast Aceldams? lieve, to preach, but, as it relates to mental ye and a tear, the first of pain, trickles Watch these drops of august and sorrow culture, wholly unfurnished for the mighty lows his resy cheek. Why is this change? that have gushed from affectionate hearts, work, we shall remain derelict to duty, Why does not the beauty spread its thousand- broken by the bloody carnage of war, and in my judgment. This is a common-sense wid wings, and fly from flower to flower, see them, as a mighty river, swedling to an necessity. No one can teach what he does the fints that are reflected on its ocean of grief, sufficient to drown all the not understand. And I affirm, no one can own bright body! Ah! Time has finished warring hosts of every age. Hearken to understand the gospel, in so far as it is a systhe interests course, and that lovely boy has the wail of widows and orphans, deep toned tem of Divine truth and doctrine, except it yet to learn that "it is ever rolling its course." and terrible enough to startle even the my- is by careful, close application and study. Strigmer passes, and golden Autumn reigns; riads of hell, and make taken cower sefore And to send a man out to preach, and to be but the child still remembers his rambles over the storm of anguish! But that storm shall supported as a preacher, before he is preselds and forests, his flowers, his butterflies, pass away, and mountains that have outer- pared to preach—and by preaching, I mean to many of owenders: shey have fied. Winter succeeds, and its leveled before the advancing triumphs of so as to intellectually cultivate mankind in sold blasts soon strip the noble trees of their Him who was heralded, at his advent, as the knowledge of God, and in the obligations wark green leaves; the child watches it all, "The Prince of Peace." The time will of duty—is to do both him and the people to and the series are still unanswered. His come when the wolf will forsake her wild whom he is sent a palpable injustice." He the words of a ung man who had died the like me. face becomes thoughtfal, and he vainly asks haunts, and flee to the fold to nestle with says further that, "if we do not supply an inight before. They were addressed to his haddident that the says further that, "if we do not supply an inight before. They were addressed to his haddident that the says further himself by all this is. Innocent childhood! the lamb; when the furious leopare will by enlightened and spiritual ministry, and other and who just examinented to him the sur-Would that it were always so. But Time aside his fierceness, and wander with the kid Churches do, our children and our grandthe Healt with him, and manhood finds him to seek his food; when the ferecions ion children will fall away from us. The time to li. The young man looked not ignorant that this companion of death shall lose his thirst for blood, herd with the is come, and will constantly and more fully up in the face of is physician with a most wer rolls his course. Nay, the leaf that stirs fatlings of the flock, and eat straw like an come, when a preacher, giving forth evidence the quiet of the evening air, proclaims it to ox. Or, to be less figurative, the time will of an actual want of literary culture, will be him, it silently falls to the earth; the come when the nature of man will be sub- popularly disposed and religiously depreplaintive note of the dying swan, as it glides dued by the grace of God, and holiness, hap-ciated." He does not believe "a man well tender-hearted, sypathizing physician. down he stream, seems to repeat as its own piness and peace reign throughout the qualified to hold and exercise the functions of irge that "Time rolls its ceaseless course." world. The nations of the earth shall fly a minister of Jesus Christ, simply because he world. The nations of the earth shall fly like clouds, and like doves to their windows, ing over the dark grave, and as he looks to sit down under the sanctuaries of the Alisck to the years long flown, they seem to the destriction of the dest

Mishing breaks bright and glorious, clouds vocabularies of men. The fires of persecutext and bawl over it for an hour, without roseate hue float over an azure bosomed tron shall go out. The rack, the wheel, and the stake shall be destroyed. The gallows pearstand is welcomed by nature's song and gibbet shall moulder into dust, and the He alestically pursues his course gloomy dungeon be emptied of its tenantry. The far West receives him, and then he Mercy and truth will meet together, and sinks to rest, reflecting back his light long hand in hand, they will walk through our after he has dipped his face in the ocean of earth, scattering unnumbered blessings upon clouds. Then night succeeds, and displays man, and transforming the world into her myriads of plan ta, her countless stars, temple of holiness. No ungodly rulers to ad lier own majestic Queen; but she only oppress; no sinners to trouble; no persecutors to vex, and nothing to flurt or destroy, r rses as "Anrora gently opes the gates of in all God's holy mountain. Morning and morn with rosy fingers," and another day evening, throughout all lands, and by all nations, shall the sacrifice of thanksgiving thus, that day succeeds day, until the bright and praise be sent up as a sweet-smelling savor to the Almighty. The holy Sabbath

the horrid oath of the blasphemer shall no

hail his fell ow man as a brother. they have eagerly grasped the realization of of Switzerland, when the sun sinks behind their brightest anticipations. Mercies and the western kills, to come forth from their blessings have been theirs, flewers have dwellings, upon a given signal, and simultagrown lovelier and fairer, and everything neously send up a shout to the Great Father friends that God called him to the office of comed to brighten at their approach. Their of their mercies. When this earth is regenunalloyed happiness is the mirror in which erated and restored, there shall be heard the the bliss of heaven is faintly reflected To shouts of praise from all places and all hearts. others, the darkest day seemed to have no From hill to valley and from valley to hill, gleum of light, the blackest night no star to from mountain to mountain, from land to cheer it. The mantle of sorrow has been land, from east to west, and from north to the study of law, and that while he was preshrown ever them. Their nights have been south, shall there ascend the universal shout paring, he was as really obeying his call as Apont in vigils over the dying one, and, as of triumph. Hallelujah! the Lord God he would be when giving forth his judicial The sands of life swiftly flowed, the mouning Omnipotent reignesh! And the echo shall decisions. I am sick and tired of the pracwas, "Time rolls its ceaseless course." The be carried from earth to heaven, from world grave has witnessed the silent tears of their to world, and from principality to principal world that, if we suppose God call a man to grief, and a voice from that lone spot whispers ity of God's dominions, until the rapturous for the source of Time. The forest, swayed peans of praise shall resound through all the it? It is an anscriptural presumption. We

For the St. Louis Christian Advecata. Ministerial Education.

Mr. Editor: We were truly glad to no tice, in the Advocate, 17th ult., your remarks also, the plan proposed for the accomplish sity and advantage of the plan." ment of se great an end. Since the last with death, and all our misspent hours | Conference in St. Louis, at which time the neglected duties have been resigned to subject was suggested, we have thought time flown, the bright future lies before same matter, and have mentioned it to per-The unblotted page is still unsullied sons connected with the interests of the Col-

him in all its splendor. In thousands young men preparing for the work of thousands, then ask him if be a happy, and to a meeting I will go into achurch—a church, of worshiping nations bow before the ministry. This is a demand of the peoplese will also tell you "Nay." But why are mind you, and not a small because room Almighty's throne, and proclaim, "Time as well as of the Church, and unless we meethes persons not happy? Simply from the flows, and it will flow uninterruptedly it promptly, others will work in our stead et that they are depending upon the We think that if the "plan" you proposed id happiness consists. Dives, the rich

be adopted, and put into the hands of some an, possessed all the uxuries of earth, and person or persons who will take hold, and it was not happy. The Bible saye, " the be careful to "hold on," the work will go on, ed." And what is the new account we first hour in this meeting, I had such a sense great good will result to the Church, its in- we do him? "And in hell to lifted up his of my own littleness as I never had before. fluence extend beyond the limits of our State. and the name of our blessed Master be mug- ty wo depend upon riches lone can never nified in the land. Let us no longer leave bhapy. But some will usk. "Where, off this element of success. Let us begin the

work in Missouri, and begin it now. The following is from the pen of the "venerable Dr. Lovick Pierce," and is introduced here for the benefit of those who have not equities of nature. He rambles over hill and It is filled with violence, and desecrated by read his interesting articles on "Ministerial

once opening one of its rich veins of flowing truth, and go off, consoling himself that he has preached; while the well-informed of his audience see very clearly that he has not cultivated mind enough to conceive of a con-

But, finally: "There is in man an instinctve admiration for, and a subjective deference to, well-developed mind; but no mind and use. Hence arises the necessity to it I knew I ought not do it. I knew institute at once some mode of instruction whereby our uneducated young men called to preach may be educated in a manner and to an extent that will qualify them mentally for their delicate work. Does any soberpreach asystem of revealed truth sufficiently profound to demand the clearest intellectual vision to see through its divine principles and mysteries, with the film of ignorance It is a custom of the inhabitants in a part | veiling this vision? Or, is it not clear by implication that a call to preach is a call to propare for it, by reading and study? If a man at the plow-handles could satisfy his a judge, and made it his duty to serve his country and his God in pronouncing safe legal opinions, while as yet he had not studied law, what conclusions would follow? Why, surely, that he was divinely called to tical evidence that we have given to the

> must study to show ourselves approved." In conclusion, we would say that we are little plan in mind, which we think will fur- sin against your own souls. Come to Jous posed? Or, if the text be merely a deelara- die before completing either their childhood willing, at any time, to be numbered among nish additional aid. as well as additional interest, perhaps, and may be offered hereafter as an "appendix" to the present one. We hope to hear from you on the "neces-

For the St. Louis Christian Advocate. Happiness.

family, "What seek ye after?" the response

es, bing in torment." Here we see that th, ca happiness be found. We answer, Oy in the fear of the Lord. By making oupeas, calling and election sure; by "reperinctoward God, and figh in our Lord Jess Urist." And then live a holy life, by alking in the fear und admonition of

the ord Bt, MEditor, I believe kou prefer short artices. I this scrawl is worthy a place in your papt you can give it one; if not, use your own prerogative beg pardon of your correction, who signed his name "Alorgo," rtaking his name. At the time of writing y other article, I had not seen his; I thebre, will change mide, and sign

Miller cou, Mo., Dec., 1859.

Incidents the Noonday Prayer-

One of theew York papers reports sundry things at at the noonday prayerthe followingoping they may be a benefit

"I have Med It, at Last."-So said a in the Fulton reet meeting. These were and to recommend him to poor sinners

"I have missed-at last." "What have i missed?" inquired the

"My dear yeungan, will you be so good

as to tell us what y ----He instantly intenpted, saying: "O, doctor!" hehswered. "it is a sad story—a sad—sad bry that I have to tell. But I have missed

"Missed what?" "Doctor, I have used my salvation." "O, say not so. Ils not so. Do you re member the thief on e cross?"

"Yes, I rememberie thief on the cross And I remember than never said to the Holy Spirit-Go thy w. But I did. And now he is saying to if Go your way." He lay gasping awle, and looking up with a vacant, staring ve. he said: "I was awakened anwas, anxious about

my soul a little time to. But I did not want religion then. Spething seemed to say to me, Don't put off make sure of can be well developed except by education salvation. I said to mylf, I will postpone was a great sinner, and leded a Savior. resolved, however, to distes the subject for the present. Yet I couldnot get my own consent to do it, until I hi promised that I would take it up again, at time not remote and more favorable. I barained away, insulted and grieved away le Holy Spirit. I never thought of coming this. I meant to have religion, and mall my salvation sure. And now I have mist it, at last."

"You remember," said ul doctor, "that there were some who came the eleventh "My eleventh hour," he joined, "was when I had that call of the Sirit. I have

had none since—shall not have I am given over to be lost." "Not lost," said the doctor you may ye

feel it here," layin : his hand uon his heart. pin-a feather-a straw-undon forever!" This was said with such unutteable, indescribable despondency, that no wirds were said in reply. After laying a few noments, he raised his head, and, looking a around the room for some desired object-turning his eyes in every direction—then buring his face in his pillow, he again exclaired, in preach, be will divinely endow his mind for agony and horror, "Oh, I have misse it at

awakened sinners here. I urge you no to

now-just as you are he felt it to be his duty to speak of what the eight verses of the chapter, and show in the utmost attention of every friend of edu-Lord had done for his soul. He stated that some one invited him about six months ago, practices of having and making war, and to come to the Fulton street prayer-meeting. killing men, for which it seems there is "2 from our public schools and private semina-He said he went out at curiosity, to see what time," as well as for dancing. kind of meeting it was. He was very much more. He went again and again, his own kind of dancing does the text intend? for it lege-drop into the grave like withered interested, and concluded he would go once mind becoming deeply imbued with the is certainly a matter of no small consequence leaves from the trees in autumn, just as they spirit which he felt convinced pervaded the to a "true Christian" to dance in a Scriptural are prepared to enter upon professional du-If the question were put to the human tended, from day to day, for six months or Now, to avoid mistakes on a point of such life? more. In all that time no one ever spoke importance, I have consulted every passage to him on the subject of religion, yet all that in the Bible which speaks of dancing, the answered, are often set at rest by referring time he was earnesty inquiring what he most important of which permit me to sub- these melancholy deaths to a mysterious should do to be saved. Living at White mit to your inspection:

lings of earth for happines, wherein no at the very first meeting, oh; what a change that I was a man of importance; I was a was a very wicked creature. I loathed and abominated myself. I nover had such feelings. What should I do? Where should I go? thought in that very meeting, now if there ever was a poor sinner that needed the mercy of God, I am that very sinner. I cried in my

heart for mercy, and I cried with all my heart, and mercy came in that very meeting. was, I was led to come right to Christ just unto you, and ye have not lamented." That as I was, and he received me right off-right on the spot. Oh! I tell you, it was a blessed place to me before I got out of it-this despised Fulten street prayer-meeting For, though I had not said it, in my heart I had despised it. But, glory be to God, the great Savior did not despise such a poor little creature as me. But he had mercy as soon as I eried out for it with all my heart

"What do you think are my feelings to wards Christ now? The time he had mercy very place; and I have been on voyages meetings in it city, from which we select Christ? Why, I think the grandest hopes watch on deck in the middle of the nightgentleman, on sing to speak a few words far, far at see! Oh! I leve to talk of him

From the Mentreal Witness. A Time to Dance.

BY A OLBEGYMAN OF THE CHURCH OF REGLAND A clergyman, who had been suspected of having improperly interfered in influencing

took place in his parish, received in consequence the following note: Sin: Obey the voice of Scripture. Take nnocent amusement of dancing. Reci. iii. 4:

time to mourn, and a time to dance." A TRUE CHEINGIAN, BUT NO HYPOCRITE. The following reply was immediately re-

"A time to woop, and a time to laugh;

vith at present, since there are some Chris- ficiently appear, which a part of my people seem disposed to of the true and also of idol worship. Whenever I perceive, however, that the duty of dancing is too much negvoice against so dangerous an omission. In the meantime, there are certain difficulties only. the solution of which I should receive with day time, in the open air, in the highways, gratitude from a "True Christian."

My first difficulty respects the time for dancing; for, although the text declares that a sacred purpose, were deemed infamous. wish to ascertain exactly before I preach sexes united in the exercise, either as an act conclude, to dance at the wrong time, as

have been able to satisfy myself in some par- that of the "vain fellows," devoid of shame, ticulars when it is not "a time to dance." of the irreligious families described by Job, bath day, or at a funeral, or during the prevended in destruction; and of Herodias, alence of a pestilence, or the rocking of an which terminated in the rash vow of Herod, earthquake, or the roaring of a thunder and the murder of John the Baptist. storm, it would be no time to dance. If we were condemned to die, and were waiting in hope which you seem to have attained, that prison the day of execution, this would be you are a "true Christian," and on the no time for dancing; and if our feet stood on meekness and modesty with which you have a slippery place beside a precipice, we should

is the whole day, or only a part, to be devoted only, then which part is the "time to dance?" From the notorious effects of night gatherings, in all ages, both upon morals and health, no one will pretend that the evening is "the time to dance; and perhaps it may be immait merely a declaration of the fact, that, as men are constituted, there is a time when the providence of God, come to pass? If ng. "I want to say," he continued, that obligation; and muss "eld men and maidens,

Choosing the Better Part.—A young min as there is a time when they die, then I

So absorbed was he, that he at manner, as well as at the Scriptural time. ties, or actively embark on the voyage of

And now that he mad obtained mercy, he reason of the body, or, at least, physical description of the progressed in spirit life; we have neglected duties and disregarded warnings. eral educational interests, and their labors piness? the answers would be almost as nubear his testmiony to the importance of in. Judges xxi. 21: The yearly feast in It appears, and, for a long time past, has

the case, her rebuke would have been mer-1 Sam. xviii. 6: On account of the vic-

tory of Saul and David over the Philistines, the women came out of all the oities of Is rael, singing and dancing."
Psalm cxlix. 3: "Let them praise his

name in the dance." Psalm xxx. 11: "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness. and the dancing an expression of religious Exod. xxxii. 19: "As soon as he came

nigh into the camp, he saw the calf and the dancing." From this it appears that dancing was a part, also, of idol worship. Jer. xxx. 4: "O, virgin of Israel, thou shalt again be adorned with thy tabrets, and irony."

go forth in the dances of them that make merry" This passage predicts the return from captivity, and the restoration of the of religious joy. Matt. xi. 17: "We have piped unto you, and ye have not danced; we have mourned

is, neither the judgments nor the mercies of it can be duly estimated or measured, by God produced any effect upon this incorrigi- experience and observation. How unwise, ble generation They neither mourn, when unjust, and exorbitant, then, must be all called to mourning by his providence, nor those requirements which demand of each rejoice, with the usual tokens of religious member of a class, the same amount of menjoy, when his mercies demand their grati- tallabor, unless this amount is so small that is Luke xv. 25: " Now his eldest son was i

the field, and, as he came and drew nigh God in the dance."

Eccl. iii. 4: "A time to mourn, and a time nothing of dancing, except as a religious them? This, in practice, is the question. coremony, or as an expression of gratitude, the text is a declaration that the providence rect. The community are not the proper sometimes gladness and gratitude. Matt. xiv. 6: "But when Herod's birthday

was kept, the daughter of Herodias danced case duncing was perverted from its original object to purposes of vanity and ostenta-

the wicked live, become old, yea, they are made to mind the helm. charge to absent themselves from a ball that mighty in power? They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from The doctor, not the least comprehending it. Show in what consists the evil of that us, for we desire not the knowledge of thy d serve him? and what profit should wealth and their dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the

knowledge of his ways, or of serving him, or praying to him. From the preceding quotations it will suf-

1. That dancing was a religious act, both 2. That it was practiced exclusively on

joyful occasions, such as national festivals or 3. That it was performed by maidens

4. That it was performed usually in the fields, or groves.

5. That men who perverted dancing from 6. That no instances of dancing are found s, it does not determine. Now, this point I upon record in the Bible, in which the two

7. That there is no instance upon record to neglect to dance at the right time. I of social dancing for amusement, except which produced increased impiety, and

I congratulate you, sir, on the assured do I join with you in the condemnation of But suppose the very day to be ascertained: all "hypocrites."

I am affectionately yours, X. Z. Minister of the Church of England.

Physical Education-Laws of Health. Health and education, we have said, should go hand in hand. When this is the case, mental education will never shorten life. It is true, that many students have

brief." It is admitted that this has too often been the case. But it need not be so. No necessity for it exists, either in mind or body. The wisdom and goodness of the Creator have imposed upon us no such burden. Many of the hardest students, of whom Sir Isaac Newton was an eminent example.

The question may well be asked, then also to refrain from dancing, if any are dis- why so many boys and girls are feeble, and might as well be requested to take the first an answer. Yes, more; it ought to claim Why, then, do multitudes die every year

But there is still another difficulty in the through their preliminary studies—through text, which just now occurs to me. What the common school, the Latin, and the col

These questions, instead of being properly

Exodaxv. 20: "And Miriam the prophetoss, But it is apprehended that a truer and in the city for business purposes; he made the sister of Aaron, took a timbrel in her readier answer should be given to them;

the Lord," admitting that, had this not been aged with little regard even to the few principles known of its structure and move

The most consummate folly is often evinced by the tasks imposed upon this delicate piece of mechanism, of which the best physiologists have but a very imperfect knowl-

A gentleman of the medical profession, of great eminence, and large experience in the treatment of diseased minds, in an " Annua Report" to the Trustees of the Institution of which he is the superintendent, says; say that the amount of lesson and task-work imposed upon the young while at school, is always, or generally determined by a careful consideration of the laws of physiology, and a scrupulous regard to the results of experience, would be to utter the broadest possible In arranging the studies for a child, the

question should be, how much study will one of a given age bear, taking into account all Divine favor, with the consequent expression the attending circumstances? Or, what amount of brain-labor may be safely required, when the age, constitution, and mental endowments are all carefully weighed? This, and no other, would be a just standard, and can certainly and readily be rendered by the youngest and dullest among them. Take any class of children, if consisting of only ten, unto the house, he heard music and danc- and they all differ as to physical strength, ing." The return of the prodigal was a power of application, nervous excitability joyful event, for which the grateful father, and mental perception. But this is not the according to the usages of the Jewish Church | measure by which tasks are usually assigned and the exhortation of the Psalmist, "praised in schools. The question practiced upon is this-how much will satisfy the community? Or, how much will make my school excel to dance." Since the Jewish Church knew others, or even compare favorably with

This is all wrong. This standard is incorof God sometimes demands mourning, and judge in this matter. They have none of the proper qualifications for judging aright. They are fast, too fast, in everything. They can not go fast enough. Even the steamboat before them, and pleased Herod." In this is too slow, unless upon the high pressure system. The iron horse can not go fast enough, unless harnessed to the lightning car, and the balloon would be the medium of Job. xxi. 7, 11, 13, 14, 15: "Wherefore do traveling, if its course could be shaped, and

> Confession of Sin.—I do not ask you now what your opinion is about matters controvorted in the present day. I ask you a plain practical question, Do you know anything of the daily habit of confessing sin to God? You will not pretend to say you have no

> sins at all. Few probably are so blind and do with your sins? What measures do you take about your sins? Do you use any steps to get rid of your sins? Do you ever speak to any one about your sins? Answer these questions, I do beseech you, to your own conscience. Whether you are rich or poor, old or young, Churchman or Dissenter, matters little. But it does matter a good deal whether you can reply to the inquiry, Do you confess your sins?

Reader, if you know nothing of the habit of confessing sin, I have only one remark your soul is in imminent danger. There is but a step between you and hell. If you die you are, you will be lost forever. The king-dom of God contains no silent subjects. citizens of the heavenly city are a people who have all known and felt and confessed

I give you one simple warning: You will have to confess your sins one day, whether you will or no. When the great white throne is set, and the books are opened, your sins will at last be exposed before the whole world. You will have to acknowledge your transgressions before the eyes of an assembled world, and an innumerable company of angels. Your confession at last will be most

public. And, worst of all, your confession will be too late. Where is the man who would not shrink from the idea of such an exposure? Where is the woman whose spirit would not fail at the very possibility of such a confession as this? Reader, this public confession will be been able to express it; and most sincerely the portion of millions. Take heed lest it be yours. O! think, think, think upon the

question, Do you confess? I invite you in my Master's name to begin

the habit of confession without delay. Go this very day to the throne of grace and speak to the great High Priest, the Lord Jesus Christ, about your soul. Pour out your heart before him. Keep nothing back from him. Acknowledge your iniqui ties to him, and entreat him to cleanse them away. Say to him, in David's words, "For thy name's sake, pardon my iniquity; for it is great." "Hide thy face from my sins, and blot out all my iniquities." Cry to him as he publican did in the parable, "God be merciful to me a sinner." (Psalm xxv. 11;

li. 9; Luke xviii. 13. Arise, dear reader, and call upon God. If Christ had never died for sinners, there might be some excuse for doubting. But Christ having suffered for sin, there is nothing that need keep you back. Only acknowledge your iniquity, and cast yourself wholly on God's mercy in Christ, and life, eternal life shall be your own. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." (Isai. i. 18.) But, O! reader begin, begin to confess without delaw This very day begin to confess your size. Ryle

A SHORT METHOD WITH AN INFIDEL. The Christian Index gives an incident of trave which illustrates the value of Christian con sistency, in particular, on all occasions. Th writer of the anecdote was one of severa gentlemen-among them a lawyer, and a editor of some note-who were quartered for a night, in the same room at a countr tavern. Before retiring to rest, the editor introduced a dispute on the subject of rel gion, by avowing his disbelief in, and con tempt for, its doctrines. He indulged in lengthened display of his bitterness and folly, with but an occasional reply from the hush fell on the scene. An audible rebui from heaven could scarcely, it seemed, had interrupted the current of blaspheny; wi more surprise and awe. Little was said for

ther; but the retiring of that company travelers was a season of speechles.